CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Original Communication.

MR REED, *For the Christian Register.*

There are times which try men's souls, in religion as well as in civil and political affairs.—With just light enough to go wrong, many have vexed the church of Christ, by errors, fanaticism and censoriousness. Some, supposing they have a warrant from heaven to persecute and denounce all those who differ from them, go about the work with strong lungs, and brazen countenance; and talk loud enough to be thought sincere, and bold enough to be thought true, and long enough to be thought learned; thus letting their moderation be known unto all men, and *thus* exhibiting that gospel charity, which even *thinketh* no evil.

Our community is placed in a situation much like that which Dr Chauncy paints in his history of the religious ferments which occurred after the first settlement of the country. In his "Seasonable Thoughts on the State of Religion," he points out the errors of doctrine, and woful disorders of practice, which prevailed among the lower classes of ignorant fanatics, &c. in 1637 and '38. These bold itinerants were unwearied in their endeavours to seduce the simple by their curious reasoning and their pharisaic complaisance. "They labored much," says he, "to acquaint themselves with as many as possible, the better to communicate their new light to them. Being once acquainted with them, they would *strangely* labour to insinuate themselves into their affections, by loving salutes, humble carriage, kind invitements, friendly visits, &c.; and having gotten them into their web, they could easily poison them by degrees. It was rare for any man thus hooked in to escape their leaven." p. 7.

"They would gild over their opinions with specious terms of *free grace, glorious light, gospel truths*,—saying they were persuaded none ever received so much light from God, as such and such had done,—naming their *leaders*.' p. 8.

'They commonly laboured to work, first upon women, being—as they thought—the weaker to resist, the more flexible, tender, and ready to yield. And if they could once wind in *them*, they hoped by them—as by an Eve—to catch their husbands also, which indeed often proved too true among us then.' p. 9.

'After this, they strongly endeavored with all the craft they could, *to undermine the good opinion of their ministers, and their doctrine*, and to work them clean out of their affections.'

'They would not, till they knew men well, open the whole mystery of their new religion to them, but this was ever their method:—to drop a little at once into their followers, and then stronger and stronger potions, as they found the patient able to bear. They would in company now and then let fall some of their most plausible errors, as a bait laid down to catch withal. Now if any began to nibble at the bait, they would angle still, and never give over till they had caught them.' p. 11.

The effect of these proceedings is shown by a long list of outrages against peace and morals:

'Now, O their blindness, pride, alienation from their old and dearest friends, the disturbances, divisions, contentions they raised among us, both in church and state, and in families, setting divisions betwixt husband and wife. O the sore censures against all such as opposed them, &c. calling them Baal's priests, enemies to Christ, Herods, Pilates, &c. yea Antichrists, and advised to deal with them as such, alleging the story of Moses that killed the Egyptian, and barely left it so. I mention this to shew what racket these opinions did then make, and will, whenever they get head.' p. 18.

'You here see what a height they were grown to, and what a spirit of *pride, insolency, contempt of authority, division, sedition*, they were acted by. It was a wonder of mercy that they had not set our commonwealth and churches on fire, and consumed us all therein.' p. 20.

The historian proceeds to show what evils followed this religious stir, or, in other words, this nervous fever. Its decline and disappearance are very naturally accounted for, and show what some places need fear.

'Their leaders grew also, many of them, very loose and degenerate in their practices,—for these opinions will certainly produce a filthy life by degrees—divers of them being proved guilty some of *five*, others of *ten* gross lies; and some guilty of fouler sins than all these, which I here name not.' p. 23.

After this view of evils in the first settlement of the country, the historian remarks:—'Few, I believe, will venture to disown a *likeness* between the disturbances *then* and *now*. They are indeed surprisingly *similar*, insomuch that if I had not spoken in language, part of which was in print, fifty, and some eighty years ago, some, I doubt not, would have imagined I had purposely gone into the use of certain phrases, to make former times look like the present.' p. 26.

Having given a true history in his preface, of what happened before his time, he proceeds in his following treatise, to point out fully the things of a bad and dangerous tendency, in the religious appearances of his own day. The whole is but a repetition of the noisy declamation, sour revilings, & comfortable self-sufficiency, which marked former religious commotions. A few of these will suffice. The same nervous processes have been prevalent among the unenlightened, and among persons of fiery tempers, from the first ages. Sometimes this derangement appears in politics, and sometimes in religion.

The first evil which vexed the peaceful churches of Christ as mentioned by Dr Chauncy, p. 36, was, '*Itinerant preaching*, though, (said he) I could never see, I own, upon what warrant, either from Scripture or reason, he [Whitfield] went about preaching from one parish to another, where the gospel was already preached by persons well qualified for the work.'

About these busy bodies, who, because they have no talents for more responsible trusts, and who creep into houses, and disturb the affections and welfare of a parish, he remarks that their coming shows that they believe themselves *better qualified* to explain the difficulties of Scripture, than the regular clergy; and that the people, when they settled their ministers, did not understand their insufficiency.

'Lay exhorters, men of no capacity or learning, yea, some of them of suspicious character for their virtue (not to say any thing worse) have travelled about from town to town, calling assemblies, exciting prejudices in people against their ministers; and preaching sometimes in private houses, sometimes in a barn, and sometimes in worse places.' p. 41.

Difficulties so great arose, that the government of Connecticut passed an act forbidding both *ordained ministers* and *licensed candidates* from preaching in *other men's parishes*, without *their* and their *churches'* consent, and wholly prohibiting the exhortations of illiterate laymen.' p. 41.

[The same regulation has been adopted by the Massachusetts Convention of Congregational Ministers. How members of this Convention and young men studying divinity with them, can go into peaceable parishes, and preach for division, under the name of *religion*, is hard to see.]

'He, who plays the bishop in *another's diocess*, takes upon him the inspection of *another's* charge, and falls under the especial condemnation of St Paul.' p. 42. 'If, instead of these disturbances, they [itinerant preachers] would carry the gospel to people *sitting in darkness*, and that see *no light*, they might discover as much truly christian zeal, (and as much modesty) and do as great service to the kingdom of Christ.' p. 45.

'As to the present itinerants, it is remarked, that most, if not all, are swollen and ready to burst with *spiritual* pride. They say they have assistances from heaven. But can we believe them, while the divisions and disorders they create, wherever they come, abundantly confute their pretences? They are mere novices in religion. They can only give some uncertain *flashes* out of *clouds* and *darkness*.' p. 62.

'There has appeared in all ages more or less of a disposition in *some* persons, to think themselves *qualified* and *called*, to act as though they were *pastors*, not to *particular* churches, but to *all* the flocks in a neighbourhood or province.'

These preachers always address the passions and the imagination. Fear is the great engine. 'Terror expresses itself in *strange effects* upon the *body*; such as *swooning away, and falling to the ground*, where persons have lain for a time speechless and motionless; also in bitter shriekings and screamings, convulsion-like tremblings, attended with indecencies. Wherever there has been any considerable religious *stir*, these appearances have been witnessed, opening such a horrible scene as can scarcely be described in words.' p. 77.

'The account which those under this process give of themselves, is various; some say they were surprised and astonished, and insensibly wrought upon, they cannot tell how; others, that they saw hell, as it were, naked before them, and that it seemed to them, as though they were just falling in; others, that they imagined the devils were about them, and ready to lay hold of them, and draw them away to hell. These they thought most evident signs of the extraordinary presence of God!' p. 78.

Among a long list of objections to these things Dr Chauncy mentions this one:—'Tis with me an objection of some weight against the *divinity* of these effects, that they have been in all ages so rare among *solid* and *sober* Christians; while among others of a contrary character, they have all along been common.' p. 80.

In giving an account of some who lost their reason, fell down and were forced to shriek out, he mentions those 'in N———n, whose flesh waxed cold and benumbed; whose hands were clinched, and their bodies set in convulsions.'

'When any would not cry out and swoon away they were upbraided with hardness of heart, and ranked among those who were *sermon-proof, gospel-glutted*; and every topic made use of, with all the voice and action the speaker was master of, to bring forward a general *shriek* in the assembly'

'I have seen the *struck*, (as they are called) and distressed, brought together from the different parts of an assembly into the square body by themselves, and two or three persons at work upon them at once, *smiting, stamping, & crying out to them*, with a mighty voice, and in a most terrible manner and language; the poor creatures *fainting, screeching*, and crying out under them. You may easily think what terrors of imagination, distraction of passions, and perplexity of thoughts they endured. I heard one of the most famous of these preachers lift up his voice, and plentifully pour down terrors upon his audience, till about half a score of *young women* were presently thrown into violent hysteric fits.' p. 95.

'They pretend to extraordinary light and discoveries. One said he had it clearly revealed to him, and strongly impressed on his mind that *in a very short time*, all these things would be involved in devouring flames!' p. 97.

Dr Chauncy mentions one who imitated the passion and agony of our blessed Saviour, 'and vehemently cried out, that he saw hell flames flashing in their faces, and they were *now! now!* dropping down to hell. And he also added, Lord, thou knowest that there are many in that gallery, and in those seats, that are now dropping down to hell!' p. 98. With many worse expressions, he ended his sermon, and then calling all the *distressed* into the foremost seats, he stripped off his upper garments, and got up into the seats, and leaped up and down some time, and clapped his hands, and cried out, *the war goes on,—the fight goes on,—the devil goes down, the devil goes down*, and then betook himself to stamping and screaming most dreadfully.' p. 99.

Let a man or woman, partially learned, and therefore easily prejudiced, go to such a meeting—*really believing*, that in order to love God, and be good to his neighbour, that is, believing that, to be a humble follower of the mild and gentle Saviour, he must have swoonings, and sobbings, and raptures, and extacies, and visions, and voices, and trances, &c. &c.—I say, *let him believe this*, and he will be pretty sure to have something of the kind.

'There is yet another thing that makes it look as though these terrors *might* arise from a lower cause than that which is *divine*, and that is their commonly happening in the *night*. They are most frequent and general at *night-meetings*, where there are but two or three candles in the room. The gloominess of the night, a doleful voice, and frightful management can effect any thing.' p. 104.

'The *subjects* of these terrors may lead us to some judgment upon them; these are women, children, and youngerly persons, (those uneducated.) Men may as easily be overcome by the power of the *Holy Spirit*, as women. It certainly looks as though the weakness of nerves in women and children rendered them liable to be overcome with *fear*; and this is the true account of the matter.' p. 105.

It is impossible to conceive of the extravagances, which marked the days which Dr Chauncy speaks of. The worst cannot be extracted. Religious derangement of mind evidently rested upon many who were *hopefully converted*, (as they called it.) Innumerable narrations like these are found:—'One said she had been to heaven, and seen the book of life; the names of many persons of her acquaintance written in it, and had seen the seats of the blessed, and her own seat empty.' p. 129.

'Perhaps the most striking feature in the creeds, and hearts, and actions of those *thus* converted, is their *uncharitableness*. The want of that christian forbearance and love, without which all other things are as tinkling brass, has peculiarly marked every religious *stir*. Whitfield had the audacity to say that the venerable and truly learned Archbishop Tillotson "had no more true christianity than Mahomet." Such shocking boldness, and hurling the anathemas of God against fellow-christians, has signalized this kind of religion.' p. 143.

'It was the commonest thing to find an itinerant preacher who could judge off-hand about any one's salvation. They condemned, with very loud voice, all settled ministers who at all differed from them. Of one settled minister, afterwards deceased, who was really irreproachable, one of these preachers said, 'God knew he had not a spark of saving grace, and if he was not converted before he died, he was now weltering under the scalding drops of God's wrath in hell, there to remain a monument of his vengeance throughout eternity.' p. 151.

'Rev. I. D——t travelled about eighty miles, condemning all the ministers; particularly that shining example of piety, and pillar of our churches, the aged and venerable Mr Adams, and commanded his people to withdraw from him, as being a *carnal old Pharisee*.' p. 152.

Page after page in this history narrates denunciations and slanders worse than any we can extract. It pervaded all and each. The peaceful churches of Christ were vexed indeed. One instance, as an example, is here inserted.

'There was a young woman about fifteen years of age, who fell under this conviction, and for about four hours together, she in this manner exhorted:—At first she began with her father, and told him she could see the image of the devil then in his face, and that he was going post down to hell; and that all the prayers he had ever made in his family were nothing but an abomination in the ears of the Almighty, and that all the counsels he had ever given her had no better tendency than to instruct her how to please the devil; and that both he and his wife were no better than the devil, &c. Many such instances there were of children's condemning their parents.' p. 169.

'Great rancour and bold anathemas began now to appear; some were frightened & some deceived. In Rhode Island fifteen or sixteen in all separated themselves, making great voice and talk, filled with the spirit of pride, setting up a meeting by themselves on the Sabbath, and also on Thursday, which were their chief and constant meeting days; and seemed to think that *they* were the "stone cut out of the mountain, that shall fill the whole earth." p. 206.

'D. Ferris said it was of little purpose *to reason* with him; that his *internal light* was his sole guide. He said he knew that not one in ten of the communicants in the New Haven church would be saved, but would go quietly down to hell when they died. He said that it was revealed to him when he was sick, that he should recover; and that when he died he knew he should have a *higher seat in the kingdom of heaven than Moses*; which knowledge was from the illumination of God's spirit; and that he knew God's will in all things, and that he had lived agreeably thereto, to that perfection, that if he were to die that night, he would not desire to have any alteration made in one article of his life for six years, for he had not been guilty of any sin in that time.' p. 211.

'Vilifying *good works* is a favourite theme with these preachers. I have myself been present, in a large assembly, when the preacher, (and he would take it ill not to be thought a first rate one too) spake of *good works* with a loud and vehement voice in this style,—*your abominable, filthy, cursed, good works*,—at the same time assuring the people, that if they did good works they would be damned; and the more of them they did, the more they would be damned.' p. 215.

The effects which followed these commotions are too notorious and too monstrous to be narrated. Those, anxious to see them detailed, can consult the history. The effects are easily accounted for, by any one who understands human nature, and the influence of nervous excitements. The preachers exhibited 'a great shew of sanctity,' and were 'hot with zeal for the conversion of souls.'

But enough,—The scenes which are narrated above, are only a transcript of what marks *some* regions in *our* day. Heaven avert from us such things. It is enough to make the christian's heart bleed, to see the holy religion of the blessed Saviour thus debased and defiled; and thus made ineffectual to its high and immortal purposes. 'If every Phæton, that thinks himself able, shall undertake to drive the chariot of the sun, no wonder if the world be set on fire.' p. 235.

What then, in such times, is the duty of the pious, discreet, and faithful christian? It is this,—"Mark them which cause divisions and offenses, and AVOID THEM.' *

* Romans xvi. 17, 18.

BRIEF HINTS TO PARENTS.

Justice.—An early and deep-rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue; and therefore it should be the constant care of parents, assiduously to instil its importance into the tender minds of their children. The feelings of benevolence will never be uniform nor extensive in their operations, ueless they are supported by a strong sense of justice. The most scrupulous integrity, liberality, fair dealing, and honor, consistent with doing unto others on all occasions, as they would be done unto, ought to be early and forcibly inculcated, by example as well as precept. So far from indulging a smile at any instance of selfish dexterity, they should see that we view it with disapprobation.

DR JOHNSON'S

SCHEME OF LIFE FOR SUNDAY,

Entered in his Diary, (which he kept regularly during the latter part of his life) July 13, 1765.

1. To rise early; and in order to do it, to go to sleep early on Saturday.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, particularly the last week; and mark my advances in religion, or recession from it.
4. To read the scriptures methodically, with such helps as are at hand.
5. To go to Church twice.
6. To read books of Divinity, either speculative or practical.
3. To instruct my family.
8. To wear off, by meditation, any worldly soil contracted in the week.

He who feels a feebleneess of constitution, or natural fearfulness of mind, should not enter among scenes of strife, or place himself in a situation where only hardness of body, firmness of nerve, and almost equal hardness of mind, can have the prospect of succeeding.

The spot on which we passed our infant days possesses a secret charm, an inexpressible enchantment, superior to every other enjoyment. No other spot on the face of the earth can equal that in which the gambols of our infant days were played; those happy days, which we passed without inquietude or care, and in which the soul feels the highest joys and most satisfactory delights.

FRAGMENTS.

[*Selected for the* CHRISTIAN REGISTER.]

We should take care that we do not carry our religious controversies so far as to give the infidel the same advantage over us in matters of faith, that the ancient Phyronists obtained over other sects, in matters of philosophy. For *all* the sects of philosophers agreed in one thing only—that of abusing each other. He therefore that abused them all round, was sure of a majority; and as no sect got any praises except from the disciples of their own particular school, such party panegyric went for nothing. *Lacon.*

He is a bold surgeon whose hand does not tremble when he performs an operation upon his own person; and he is often equally bold who does not hesitate to pull off the mysterious veil of self-delusion, which covers from his view the deformities of his own conduct.

Dr Beattie's Opinion of the Christian Religion.

The Christian Religion, according to my creed, is a very simple thing; intelligible to the meanest capacity, and what, if we are at the pains to join practice to knowledge, we may make ourselves thoroughly acquainted with, without turning over many books. It is the distinguishing excellence of this religion, that it is entirely popular and fitted, both in its doctrines and evidences, to all conditions and capacities of reasonable creatures—a character which does not belong to any other religious or philosophical system that ever appeared in the world.—I wonder to see so many men, eminent both for their piety and for their capacity, labouring to make a *mystery* of this divine institution. If God vouchsafes to reveal himself to mankind, can we suppose that he chooses to do it in such a manner as that none but the learned and contemplative can understand him?—The generality of mankind can never, in any possible circumstances, have leisure or capacity for learning, or contemplation. If, therefore, we make Christianity a mystery, we exclude the greater part of mankind from the knowledge of it; which is directly contrary to the intention of its author, as is plain, from his explicit and reiterated declarations. In a word, I am perfectly convinced, that an intimate acquaintance with the Scriptures, particularly the gospels, is all that is necessary to our accomplishment in true Christian knowledge. I have looked into some systems of Theology: but I never read one of them to an end, because I found I never could reap any instruction from them. To darken what is clear, wrapping it up in a veil of system and science, was all the purpose that the best of them seemed to answer."

Letter to Sir Wm. Forbes.

PROV. xxix. ii.—"*When the righteous are in authority, the people rejoice.*"

That the institutions of government owe their original, like other human actions, to the desire of happiness is not be denied; nor is it less generally allowed, that they have been perverted to very different ends from those which they were intended to promote. This is a truth which it would be very superfluous to prove by authorities or illustrate by examples. Every page of history, whether sacred or profane. will furnish us abundantly with instances of rulers that have deviated from justice, and subjects that have forgotten their allegiance; of nations ruined by the tyranny of governors and of governors overborne by the madness of the populace. Instead of a concurreuce between governor and subjects for their mutual advantage, they seem to have considered each other, not as allies or friends, to be aided or supported, but as enemies, whose prosperity was inconsistent with their own, and who were therefore to be subdued by open force, or subjected by secret stratagems.

Thus have slavery and licentiousness succeeded one another, and anarchy and despotic power alternately prevailed. Virtue has, at one time, stood exposed to the punishments of vice; and vice, at another time, enjoyed the security and privileges of virtue. Nor have communities suffered more, when they were exposed to the passions and caprices of one man, however cruel, ambitious, or insolent, than when all restraint has been taken off the actions of men by public confusions, and every one left at full liberty to indulge his own desires, and comply, without fear of punishment, with his wildest imaginations.

Man is, for the most part, equally unhappy, when subjected, without redress, to the passions of another, or left, without control, to the dominion of his own. This every man, however unwilling he may be to own it himself, will very readily acknowledge of his neighbour. No man knows any one, except himself, whom he judges fit to be set free from the coercion of laws, and to be abandoned entirely to his own choice. By this consideration have all civilized nations been induced to the enaction of penal laws; laws by which every man's danger becomes every man's safety, and by which, though all are restrained, yet all are benefited.

Government is therefore necessary, in the opinion of every one, to the safety of particular men and the happiness of society; and it may be considered as a maxim universally admitted, that *the people* cannot *rejoice*, except "the righteous are in authority;" that no public prosperity or private quiet can be hoped for, but from the justice and wisdom of those, to whom the administration of affairs and the execution of the laws is committed: for corrupt government operate with equal force and efficacy to the destruction of a people, as good governments to their preservation. *Dr Johnson.*

Christian Register.

BOSTON, FRIDAY, NOVEMBER 21, 1823.

Our readers will find, in the present number, another communication respecting the late venerable DR LATHROP, particularly in relation to his opinion of the value and tendency of what are called *religious awakenings* and *extra religious meetings*. As it is written with candour, we have thought it expedient to insert it; and have taken the liberty of accompanying it with a few remarks, expressive of what seem to us to have been his real views and feelings on the subject, as they are to be gathered from his own writings, and from the report given us of the general style of his conversation respecting them, by those who were intimately and familiarly conversant with him during the days of his meridian strength.

To a man who felt, like Dr Lathrop, that religion, in the proper acceptation of the term, was *every thing*, it must have been always grateful to perceive, amongst the people of his charge, any increased degree of serious attention to religious inquiries and duties; and so long as these inquiries were pursued in that calm and rational manner, which is always essential to their usefulness, he would undoubtedly be disposed to encourage and guide them.—This we conceive to have been the case with Dr Lathrop. And it is in this disposition of his to encourage a serious and inquiring spirit amongst his people, that we may perceive the ground of the opinion which some have embraced, and endeavoured to maintain, that he was a friend and promoter of what are called *awakenings*.

The circumstance that Dr Lathrop occasionally appointed religious meetings at private houses, and on other days than the Sabbath, is sufficient evidence that he considered such meetings, when properly conducted, of use in promoting the spiritual improvement of his people; and the circumstance that these meetings, when originated by him, were *not* of frequent occurrence, and were always, when it was practicable, attended by himself, is also sufficient evidence that he considered these deviations from the ordinary institutions of religion, as liable to abuse, and as always requiring the presence and control of some calm, rational, and experienced Christian.

That Dr Lathrop was ever a friend and promoter of those violent religious excitements called *awakenings*, we should be slow to admit. (We use the term in the sense in which it has been commonly employed by the Calvinists and the minor sects of Christians in New England.) We have heard, indeed, a statement to the contrary, which we think sufficiently decisive to settle the question. We have the testimony of a gentleman of unimpeachable integrity, who for many years maintained an intimate and confidential intercourse with Dr Lathrop, that he had repeatedly heard him say, in relation to what are called religious "*awakenings*," that he always dreaded their appearance among his people, and was always glad when they were past. Now any candid mind, taking into consideration the general character and results of these "awakenings," their excessive multiplication of meetings, (five or six in a week) their unseasonable hours, together with the spiritual pride, self-sufficiency, and uncharitableness they commonly generate,—whoever, we say, candidly considers the evils which thus result from them, will find that they generally so far overbalance the good, which, in a greater or less degree, is, no doubt, always attendant on them, that he will not feel that there is the least inconsistency in the fact that the Doctor sometimes encouraged extra meetings for religious improvement, and was really friendly to all *genuine* "revivals of religion," and yet was suspicious of the influence and unfriendly to the prevalence of "*awakenings*," as they have usually manifested themselves in New England.

For ourselves, we cannot perceive that there is the least incompatibility in the views which Dr Lathrop is reported to have entertained on this subject, with the deepest and most lively solicitude for the moral welfare and the spiritual improvement of his people, or with the fact, that he was a friend and promoter of extra religious meetings, when calmly and rationally conducted. If it is inquired of us, why else he attended the numerous meetings that were usually held in times of great excitement, our reply is,—he did it, that by his presence and counsels he might control them, and by preventing, in some degree, the wildness and excesses to which they were liable to be carried, to lessen the disparity between the good and the evil usually resulting from these commotions.

Every one, who is conversant with the writings of Dr Lathrop, must be convinced of the earnest solicitude he felt for the progress, not only of his own people, but of all mankind, in the knowledge and practice of religion; and it seems to us, too, that every such person, must be equally convinced, that, whilst this great and good man was an ardent lover of goodness, & good men, and a friend to all rational & practicable means of promoting a genuine and rational piety, he was at the same time a decided opposer of all religious extravagance and fanaticism, and extremely cautious in giving countenance to any thing that was adapted either to nourish them, or afford them an apology.

There are, no doubt, many of our readers, who can sympathize with our correspondent, who signs herself "A Mother," in the privations to which she is subjected. It is one of the most serious practical evils of Calvinism, that by its selfish, monopolizing, and exclusive spirit, it cuts off from its charity, and, where it has influence, shuts out from the enjoyment of christian ordinances multitudes of the sincere and humble followers of Jesus, merely because they cannot subscribe to creeds which man's wisdom teacheth, to the exclusion of the plain and simple directions of their great Master.

When will men, professing themselves ministers of Christ, learn that the precious privileges of Christianity are not theirs to give and withhold, as caprice or passion may dictate? When will they learn to place the test of the christian character where Christ and his disciples have placed it, and allow those to enjoy the benefit of the ordinances of Christ, who profess their belief in his religion, and their desire to govern themselves and their offspring by its rules? It is gratifying to perceive that there is amongst the laity an increasing spirit of inquiry on the subject of their christian rights, in this respect, as well as an increasing determination, not only to resist all future encroachments, but also to resume to themselves the privileges from which many of the clergy have so unjustly and arbitrarily debarred them.

In the September number of the Jewish Expositor, there is an interesting account of the conversion of a distinguished Jew, in France, to Christianity. The person is M. Drach, a young man of about thirty-five, pleasing in his person and manners, and considerably advanced in rabinical learning. He had married the daughter of M. Deutz, the chief Rabbin of France. With her he had lived ten years in the greatest harmony, having a son and two daughters. Having lately made the christian doctrine his study, he has become convinced of its truth, and has openly professed his belief, that Jesus is the Messiah. In a letter of a respectable gentleman in France to Rev. C. Hawtrey, London, it is stated that M. Drach had casually mentioned in conversation that much of his conviction of the truth of Christianity arose from some conversations with Mr Wilder. The following extract from the letter to Mr Hawtrey, shows the bigoted attachment of the Jews to their religion, and the sufferings to which M. Drach has been subjected on account of his apostacy from Judaism:

"His late brethren, highly enraged at his conversion, and above all at his public profession of it, determined on taking a bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 80,000 francs, which he had received from the French government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it (her individual name,) and the place where her married name should have followed, scribbled over, as having renounced it; and she stated in her letter her reason for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel."

It is said to be the design of M. Drach to devote himself to the christian ministry. Though in the deepest affliction from the rupture of domestic ties, he has already commenced an important literary labour, for the benefit of his countrymen. It is his design to print a new bible, iu separate columns, consisting of the Hebrew text, according to the manuscripts of his own people,—the Septuagint version, and the genuine Hebrew version restored by M. Drach, according to the Septuagint, which he says is the oldest version in existence) together with a Latin version underneath.

At Williams College there are 117 students: two years ago there were but about 50.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

PUBLIC WORSHIP.

'*How pleasant, Lord, it is to see*
A whole assembly worship thee.'

MR REED.—The propriety of considering sacred music, when performed in our churches as a devotional exercise in which all should unite, has been recently suggested to one Society in an appropriate discourse; and, doubtless, many, who had not before reflected seriously on the subject, must have been convinced of its importance and propriety, by the able and interesting arguments and motives presented on that occasion.

It appears indeed, wonderful, that among Christians who have the scriptures in their hands, and who often hear its language from the lips of others—if they do not peruse it—so little should be known, or apparently well understood, of the nature and design of Public Worship, that many, even of those who are considered serious and moral characters, should attend church, as if they were spectators and auditors, rather than a party concerned in all the devotions of the sanctuary, and should often decline joining in one of its most interesting exercises,—Sacred Music. This surely, if it means any thing, is intended to express praise and thanksgiving to the Deity, in a vocal form. It affords to each individual an opportunity of joining in a more evident and personal manner than he could do in prayer, and, like prayer, it is an immediate intercourse with the Deity; yet how little does this appear to be a general sentiment in our congregational churches. Does it not rather seem as if this part of worship was performed almost exclusively by the choir, and that others were engaged in listening to and looking at them? One considerable obstacle, however, to a general and religious performance of this part of christian devotion, exists in the construction of the sacred poetry designed for this purpose. The books used in most of our churches contain much which is inappropriate to such occasions, although they are by no means deficient in just and interesting sentiments, conveyed in correct and poetical language. But something more is requisite to constitute hymns or spiritual songs adapted to social, public worship. Hymns, like prayers, should consist of devout and grateful sentiments, or appropriate petitions in a plural form, that each may unite with all in high and holy communion.

On examination, comparatively few of our hymns will be found to possess this character throughout; and hence we observe that a minister who thinks it important to make these impressions is frequently compelled to omit one or more verses. One instance of the style which is thought inappropriate may be found in the first hymn of Belknap's Collection; to sing those three first verses in church cannot surely be offering praise to God. What sentiment does it contain connected with the design of public worship? It is highly desirable that all christian societies should cultivate the science, and feel the influence of sacred music, that all may unite in its external performance; but it is also desirable that the sentiments thus expressed should accord with the convictions of the understanding, and the feelings of the heart, and should be such, that every one who possesses christian faith and hope, may conscientiously join in adopting them. An improvement in this particular would, it is believed, be productive of a happy effect in preparing the mind for the subsequent service which is performed by the preacher alone. Instead of addressing an audience who had kept their religious sensibilities, as it were, suspended till the text was named, and were then just beginning to collect or compose their thoughts, the preacher might look around on a company of fellow-worshippers, who, having been engaged with himself in the solemnities of devotion, were now disposed to listen with serious attention to the subject of discourse, and thus would his own mind be strengthened, and his heart encouraged by the sympathetic feelings manifested in the countenances and deportment of his people. It is a delightful and animating thought—is it not, also, a reasonable hope that our churches at some future period may exhibit a form of worship so simple, as to be understood by common & humble capacities, so pure and fervent as to engage the symyathies of the most pious, so rational and consistent, as to meet the approbation of the most enlightened and intellectual? The accomplishment of this grand object is perhaps reserved for a distant futurity. But may it not now be commencing? Many improvements have been made within the last century, and several errors, both in opinion and practice, have been discovered and abandoned. Yet candour must acknowledge that many imperfections still remain, and true christian zeal will be solicitous to ascertain and eradicate them.

Let it not, therefore, be considered a presumptuous attempt, or the mark of a censorious spirit in the most humble individual, to point out errors which he cannot but perceive; or to present to public notice, those which are a subject of frequent remark in private circles. Rather let those whose highly gifted minds, and extensive information better qualify them for so great a task, employ their talents and their pens in searching out the causes and suggesting the remedies for those defects and errors which retard the progress of improvement, and which prevent public worship from being what it ought,—one of the most interesting and instructive,—the most rational and edifying,—of the moral, religious and social duties of a christian community.

For the Christian Register.

MR REED.—I noticed in some of your late papers an extract from the Memoir of the late Dr LATHROP, of West Springfield, and also a communication from the Rev. Mr Sprague of the same place. In order that the public may judge for themselves, whether the Doctor's sentiments are contained in the extract, whether they are such as Mr Sprague asserts, or whether there is any material difference, I have made the following extract from the Memoir of Dr LATHROP, written by himself, which contain most of his ideas, not on revivals of religion, but on the subject of *frequent meetings*, in times of revivals.

"In the course of my ministry, I have often encouraged special meetings for devotion, and *sometimes* evening meetings. I have chosen to attend them myself, when I could with convenience; and I have preached when my ability would permit. If I have not preached, I have usually made a short address to the people, and especially to the youth, on some religious subject, suggested either by a recent providence, or by what has been read. I have seen some good effects of their meetings, and have experienced benefit from them myself. But when I could not attend them, I have desired that they might be under the direction of some discreet, elderly christians. I have endeavoured to guard my people against an error too common, when religious conferences are much attended;—I mean, substituting *these* in the place of divine institutions, and making them a kind of *thermometer*, by which to prove the degree of heat and cold in religious zeal. When we hear of a *revival of religion* in any place, the unusual frequency and the general attendance of lectures and conferences by day and by night are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, "Religion appears to be on the decline." We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental of this end.

"Occasional meetings and private conferences may be very useful, if properly conducted; *but they are matters of christian discretion, not of divine institution.*

"*I know of no apostolic precept or example, which elevates these to a place among the institutions of God.* When Paul came to Troas, where was a christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length."

"An unusual attention to religion in the parish within the year past, is matter of joy—fifty five have been added to the communion since the preceding September, and the attention still continues."

The following extract is from the letters by a "Clergyman of New England to his daughter," though of not so high authority as the foregoing extract (I beg the author's pardon for making the comparison, whoever he may be) yet were I to judge from his ideas on the subject of "extra religious meetings," he would not differ materially from the Rev. Dr LATHROP.

Page 118: "There is another subject connected with this general one, to which I shall advert for a moment. I mean the subject of *extra religious meetings*. From attending occasionally, and even frequently, on services of this kind, you may find no small satisfaction and profit; and if you have much of the spirit of religion, I venture to say, that you will not be disposed to neglect them. But never think of putting them in the place of a divine institution, or of making them the standard, by which you judge the christian character of your neighbor. And do not suppose that it is impossible to err, by multiplying exercises of this kind to an improper extent. You may attend them so frequently, as to prevent your *proper attention* to the duties of the family and of the closet; and indeed a *constant round* of public religious services would leave you with so little time for reflection and self-examination, that *this very object* would be, in a great measure defeated.—While I am a warm advocate for religious conferences at proper times, *I would always protest against religious dissipation.*"

A SUBSCRIBER.

For the Christian Register.

MR REED.—It was with no ordinary emotions of pleasure that I saw by your last paper that there is now published a new and correct edition of DR ABBOT'S Thoughts on Baptism. I shall send shortly for a number of copies. It is a subject which has oppressed my mind in the most painful manner. Living as I do, a Unitarian among the most zealous and austere of the Calvinistic sect, (for there is a distinction even among Calvinists) I have been sorrowfully compelled to see a little family growing up around me from whom that interesting rite is denied. I can resign with patient submission all right to be admitted myself to the table of our Lord, and receive it as one of those trials which I am called upon to bear in this life without murmuring; but it is a harder lesson to learn, to me, who am a child of members of the church, to have my children excluded, some of whom, it grieves me to think, will soon be too old to receive baptism through their parents; and that I who love the Christ cannot be permitted to carry my infants to him who said "Suffer little children to come unto me, and *forbid them not.*"

A MOTHER.

The "Penitent Females Refuge" Society will meet at Park-street church *this* evening at half-past 6 o'clock. Sermon by Rev. Mr Huntington, of Bridgewater, after which a collection will be taken in aid of its funds.

GENERAL INTELLIGENCE.

NEXT CONGRESS. The eighteenth Congress will assemble on the first day of December. The House of Representatives will be composed of 213 members. Several persons have already been named for the speaker's chair. Mr Clay, of Kentucky, Mr Webster, of Massachusetts, and Mr Taylor, N. York, appear to be the most prominent candidates.

SALARIES IN VERMONT. The Secretary of state receives $450 a year; the Treasurer, $400; and the Governor, $750.

A meeting of citizens was lately called at St Augustine, (E. F.) to be holden on the 5th of November, "to take into serious consideration the present condition of the country."

The government of Canada has established a new paper, called the Quebec Gazette. The proprietor of the old Gazette complains of this assumption of the title of his paper, and is about to appeal to the law for a remedy.

It is computed that 55,000 barrels of Pot and Pearl Ashes will have been shipped during this season from the port of Quebec. This exceeds by nearly 20,000 the number shipped last year, which was about 38,000.

The Legislature of Lower Canada is about to hold an important session. A petition for a Canal from Lake Erie to Lake Ontario, will be acted on.

A writer in the Mississippian calculates that this year's crop of cotton will be from 100,000 to 200,000 bales less than last year.

It is found, on experiment, that Sea Island Cotton can be raised in Alabama.

Excellent Castor Oil is manufactured by Mr Charles King, Ohio.

LONGEVITY OF BRUTES. A dog lately died in Mobile upwards of 23 years old. Few, if any, of the species ever arrive at so great an age. A horse died in Providence lately, at the age of 32 years, 29 of which he was owned by one family.

Dr Mitchill has recommended the free use of Molasses in fattening beasts and poultry, as increasing their size and giving a fine flavour to their meat. If this advice is generally adopted, it will help Commerce by increasing the consumption of this imported article.

At N. York, the Rev. Dr Cumming proposes to give a course of Lectures on Elocution.

A writer in a London paper says, that *magnetic* rocks exist in the Gulf of Finland and Bothnia. They have a great effect on the compass, but appear to be little known to sea captains.

It appears that the proposition for an African Colony for our free people of colour was made by Ann Mifflin.

The oil used for salads throughout the provinces of France, is extracted from the poppy, which is cultivated in great abundance throughout the French Flanders.

From the first of January 1821, to the first of June 1823, one hundred and eight slaves were manumitted in the island of Dominica.

In the museum of natural history at Berlin in a rock specimen (porphyry, containing small particles of hornblend) taken from the highest point which Humboldt was able to reach on Chimborazo. This celebrated traveller had with his characteristic spirit, refused his valuable collection of mineralogy to the repeated solicitations of Bonaparte, who wished him to give it to the museum at Paris; and though the restoration of his estates which he had lost in the Prussian war, was proffered as a compensation, Humboldt presented the whole to the Berlin museum.

On the 27th ult. a Coroner's inquest was held in the gaol of Quebec, on the body of Anne Donohue, who was committed to prison on the 18th of August, and died of extreme debility. She was the great niece of Oliver Goldsmith, the poet, and granddaughter of his brother, the clergyman, to whom he dedicated his poem, "The Deserted Village," and who he has depicted as

——"A man to all the country dear,
And passing rich with forty pounds a year.

DISTRESSING FIRE. The public house of S. Jackson at Belfast, was consumed on the morning of the 13th inst. and his daughter, aged 16, perished in the flames. One other dwelling house, two stores and six barns were also consumed.

Capt. Mackay, at the Vineyard from Africa, saw no slave vessel south of the equator this voyage—on former voyages saw many.

Capt. Callahan, at the Vineyard, from Honduras, reports that the Province of Guatimala is in a state of anarchy.

MONEY FOLLOWS INDUSTRY. Mexico with all her mines is poor, and has been obliged to borrow money of England, whose territory has neither gold nor silver mines. Where there is industry there will be money.

The Recorder of London passed sentence of death on 33 prisoners, on the 29th of September. 9 of them were convicted of burglary, 12 of stealing, 6 of highway robbery, 3 of breaking houses, &c.

In Paris on the 16th of September, a young married woman of a very respectable family, was tried in the Criminal Court, for an attempt to purloin some fine articles in a linen store of the capital. A number of young girls, of handsome appearance, employed in the store, proved the commission of the offence. The lady was condemned to a year's imprisonment and a small fine. The lamentations and sobs of her children and relatives who embraced her and hung on her in the Court, are said to have deeply affected all the spectators. Nat. Gaz.

The government of Colombia has settled on Bolivar $30,000 as president.

A CANDID KING. When Gustavus the Third, King of Sweden, was in France, he was frequently solicited to visit Doctor Franklin, which he always declined. One of the French guards, who could use a little freedom with his majesty, begged to know why he denied himself an honor which every crowned head in Europe would be proud to embrace? "No man," said the monarch, "regards the doctor's scientific accomplishments more than I do; but the King, who effects to like an enthusiast for liberty, is a hypocrite.—As a Philosopher, I love and admire the doctor; but as a politician, I hate him; and nothing shall ever induce me to appear on terms of friendship and personal esteem, with a man whom my habits and situation oblige me to detest.

FOREIGN ARTICLES.

The following further extracts from English papers, relative to affairs in Spain and Portugal, are from the New-York papers of Saturday last:—

In Spain, two Patriot Generals have been killed in a battle at Saragossa—and San Miguel taken, mortally wounded.

The King has dismissed the Duke del Infantado, and Counts Palafox and Bergida, from offices in the Royal Guard!

Many distinguished Patriots have reached Gibraltar.

A royal decree declares void *all* the acts promulgated since March 7, 1820.

In Paris it is asserted, in the best informed circles, that a Treaty has already been concluded betwixt France and Spain, by which it is agreed that the reduction of the Spanish American Colonies to legitimate authority, is to be attempted. *Morn. Chron.*

Mr Lionel Hervey and Mr Ward, commissioners to Mexico, have left London for their destination.

General Felix Buckley, who lately died in England, was the oldest officer in the British army. He entered the service in the reign of George I, and expired at the great age of 114 years!

The discovery ships under Capt. Parry, passed Whitby on their return, all well. They have been unsuccessful, and not able to break as far as on a former voyage. Five men only have died.

The receipts at the late musical festival at Liverpool, amounted to £6000, and the expenditure to between 4 and 5000.

Mr Angerstine, at Blackheath, England, has a lofty pine from Van Dieman's Land, for which 1000 guineas have been offered.

The largest and finest log of Mahogany ever imported into this country has recently been sold, by auction at the docks in Liverpool. It was purchased by James Hodgson, Esq. for £578, and afterwards sold by him for £525, and if it open well, supposed to be worth £1000. It is seventeen feet in length, 5 feet in width, and 14 feet round, and contains more than 3000 superficial feet. If sawed into vineers, it is computed that the cost of labor in the process will be £750. The weight at the King's beam, was 6 tons 13 cwt. *Macclesfield Courier.*

A Dublin paper says 45,965 Orangemen have subscribed before magistrates to the oath prescribed by the late act of parliament.

Portugal.—It is said in Lisdon more than 8000 persons have been banished, imprisoned, or placed under the police. The Commanders who defended Bahia are in prison, and the troops there are refractory.

Intelligence from Zante, under date of Aug. 6, states that the plague had made great hovoc on board of the Captain Pacha; more than 12,000 seamen have fallen victims to it since the 17th June.

The whole of Upper Egypt is in a state of insurrection.

TO CORRESPONDENTS. "*A Reader,*" *is received and is under consideration.*

MARRIED,

In N. York, Mr Otis Loomer, to Miss Jane Tileston, daughter of Samuel Whittemore, Esq. formerly of this city.

In Washington city, Mr Josiah S. W. Suit, to Miss Mary A. Crawford.

By the Rev. Mr Parkman, Mr Charles Forster, of Charlestown, to Miss Lydia, daughter of Nathan Webb, Esq.

In Charlestown, by the Rev. Mr Walker, Mr Charles Stetson to Mrs Rebecca R. Vose.

In Cambridgeport, by the Rev. Dr Lowell, Mr William Parker to Miss Susan Nichols, both of this city.

In Salem, Joseph G. Sprague, Esq. to Miss Priscilla Gould.

In Salem, Mr W. Palfrey to Miss Mary Barr.

DIED,

In Brighton, 10th inst. Mr Jonathan Coolidge, aged 36.

In Salem, Mr Nathaniel Heard, aged 37.

In Leominster, Mrs Elizabeth Robbins, aged *one hundred years and seven months.*

In Newburyport, Mr Henry Hudson, aged 75.

In Ohio, Gen. Rufus Putnam, aged 88. He raised & commanded one of the 15 regiments of the Massachusets line of the American revolutionary army; and was engaged in most of the hard battles of the war; before the close of which he received the commission of Brigadier-General. He settled in Ohio, then a wilderness, but at his death containing a population of 581,000. He was a native of Worcester county. The Marquis de la Fayette is now the only surviving officer who held a General's commission in the war of Independence.

In Rotterdam, 9th ult. Capt Nathaniel Page, of Salem, aged 41, master of the brig Active.

In France, Don Carlos Godoy, Prince of Peace, the Favorite and Prime Minister of Charles 4th of Spain. Since the days of Woolsey, no individual ever experienced greater vicissitudes of fortune. From a private in the royal guards he rose to the most eminent rank, and highest office, and from a state of penury accumulated a fortune estimated at *fifteen millions* of dollars. His Merino flock amounted to 80,000. When the Spanish Royal Family was kidnapped by Buonaparte, 1808, at Bayonne, Godoy was accused by Ferdinand as having betrayed him to the Corsican; but at his death he left the remains of his fortune (amounting to about seven millions of dollars) to Ferdinand VII.

Literary Seminary for Young Ladies.

THE Rev. J. L. BLAKE is opening a Seminary for the instruction of Young Ladies, at No 4 Derne-street, in the various branches of common education, and in the elements of history, polite literature, moral and intellectual philosophy, mathematics and natural science.

Young Ladies from the country will be provided with the best masters in music, & other branches reckoned necessary parts of an accomplished education.—The tuition will be from twelve to twenty-five dollars per quarter according to the branches taught.

Winter quarter will commence, Wednesday, the 12th inst. Nov. 7.

DR COFFIN has removed from the House No. 8, on the South side of Central Court, to No. 3, on the North side, nov 14

North American Review.

JUST published by OLIVER EVERETT, No. 13 Cornhill, the North American Review, for October 1823.

CONTENTS.

The Zodiac of Denderah.
Notice sur le Zodiaque de Denderah, par M. Saint Martin, Membre de l'Institut.

Livingston's Penal Code of Louisiana.
Report made to the General Assembly of the State of Louisiana, of the Plan of the Penal Code for the said State. By Edward Livingston, Member of the House of Representatives from the Parish of Plaquemines.

Schiller's Minor Poems.
Fredrich von Schiller's Gedichte.

Everett's New Ideas on Population.
New Ideas on population, with remarks on the Theories of Malthus and Godwin, by Alexander H. Everett, Charge d' Affaires of the United States of America at the Court of the Netherlands.

Niemeyer's Travels in England.
Observations on a Journey to England, with Recollections of Memorable Occurrences and Contemporaries during the last fifty years. By Augustus Herman Niemeyer, D. D.

Medical Essays of Miner and Tully.
Essays on Fevers, and other Medical Subjects, by Thomas Miner, M. D. and William Tully, M. D.

European politics.
The principles of the Holy Alliance; or Notes and Manifestoes of the Allied Powers.

Chipman's Law of Contracts.
An essay on the Law of Contracts for the Payment of Specific Articles, by Daniel Chipman.

Miss Edgeworth.
The Works of Maria Edgeworth in six volumes.

Coray's Aristotle.
The Ethics of Aristotle to Nichomachus, revised and edited by A. Coray, at the expense of the injured and oppressed Sciotes.

Louis Say's Political Economy,
Oct. 21.

Thoughts on Baptism.

JUT published, by Cummings, Hilliard, & Co. Dr Abbot's "Seasonable Thoughts on Baptism. A discourse delivered at Beverly, February 1812. *Fourth edition.*

To the Public.—The first of these discourses having been published at a distance from the author, and only one proof sheet having been sent to him, many errors escaped from the press in the first edition. He has been informed that a second and third edition have been printed, probably more imperfect than the first. He hopes that the present will be found correct.

As the first sermon, unexpectedly to the author, has been extensively cirulated in former editions, and by its simplicity and brevity may be useful where more laboured works would not be read; a few hundreds of it may be had, stitched by itself, by such as may not desire the last.

In regard to the last discourse, the subject of which has lain with a painful weight on his mind for several years, he would observe that an urgent sense of duty alone has induced him to comply with the wish of his people to publish it. He dislikes to appear in a controversial attitude, and he never will but from a *conviction of duty.* A lamentable apostacy from the scripture principle of baptism, he conceives, is taking place in the denial of the ordinance to all, *except to those who come to the Lord's table and to their children.* A considerable number of societies have already departed from the general usage of their fathers, who *baptize the children of all baptized persons, not scandalous;* a usage demonstrably founded on divine authority, as I think will appear, and agreeing with the practice of the apostles, and of the church in all ages, and with the practice at the present day of the Latin, Greek, and English churches, and the churches generally throughout christendom. The exceptions, it is believed, are chiefly in our own country.

It is worthy of record, that the clergyman who first introduced the *new practice* in this neighbourhood, in his old age and on his death bed, when he had seen the effects of it, lamented to Dr Forbes, then in Gloucester, what he had done when a young and zealous man, remarking that his society was almost without baptism, and that both ordinances had fallen into neglect.

There are aged, practical and reflecting men, who are most anxious on this subject. The late Dr Osgood, of Medford, expresses his anxiety in regard to the neglect of infant baptism, observing in his emphatical manner, to a neighbouring minister, "that he would cheerfully go from house to house with the sacramental bason to baptize neglectful families, and would refuse none who would say—*I believe that Jesus is the Christ.*" Nov. 7.

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons. Sept. 5.

Family Prayer Book.

JUST published, and for sale by Cummings, Hilliard, & Co.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged." Sept. 19.

Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single. Oct. 24.

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

POETRY.

THE LEAF.—By Bishop Horne.

"*We all do fade as a leaf.*"—Isaiah lxiv. 6.

See the leaves around us falling,
Dry and withered to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound.

Sons of Adam, once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas! the truth we tell.

Virgins, much, too much, presuming
On your boasted white and red,
View us, late in beauty blooming,
Number'd now among the dead.

Griping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

Sons of honor, fed on praises,
Flutt'ring high in fancied worth,
Lo! the fickle air, that raises,
Brings us down to parent earth.

Learned sophs, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Every leaf must have its fall.

Youths, though yet no losses grieve you,
Gay in health and manly grace,
Let no cloudless skies deceive you,
Summer gives to autumn place.

Venerable sires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter nigh.

Yearly in our course returning,
Messengers of shortest stay,
Thus we preach this truth concerning,
"Heaven and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, for ever vernal,
Bears a leaf that shall not fade.

The following are some of the few stanzas of Smart's "Song of David," which have been preserved; a song, which he composed when confined in a Mad House, indenting the lines with a key upon the wainscot:—

He sung of God the mighty source
Of all things, the stupendous force
On which all things depend;
From whose right arm, beneath whose eyes
All period, power, and enterprise
Commence, and reign, and end.

The world, the clustering spheres he made,
The glorious light, the soothing shade,
Dale, champaign, grove, and hill;
The multitudinous abyss,
Where secrecy remains in bliss,
And wisdom hides her skill.

Tell them, I Am, Jehovah said
To Moses, while earth heard in dread,
And smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied, O Lord thou art!

MISCELLANY.

SLAVERY.

Extract from a preface to "Thoughts on the necessity of improving the condition of the slaves in the British Colonies, with a view to their ultimate Emancipation. By T. Clarkson, Esq. [London, 1823.]

In this pamphlet Mr Clarkson has proved, in the most unanswerable manner, that the labour of Slaves is dearer than that of free men; and of consequence, that their Emancipation would be "compatible not only with the due subordination and happiness of the labourer, but with the permanent interests of his employer."

"I wish also to say," he proceeds, "in case any thing like an undue warmth of feeling on my part should be discovered in the course of the work, that I had no intention of being warm against the West Indians as a body, I know that there are many estimable men among them living in England, who deserve every desirable praise for having sent over instructions to their Agents in the West Indies from time to time in behalf of their wretched Slaves. And yet, alas! even these, the Masters themselves, have not had influence enough to secure the fulfilment of their own instructions upon their own estates; nor will they, as long as the present system continues. They will never be able to carry their meritorious designs into effect against *Prejudice, Law, and Custom.* If this be not so, how happens it that you cannot see the Slaves, belonging to such estimable men, without marks of the whip upon their backs? The truth is, that so long as overseers, drivers, and others, are entrusted with the use of arbitrary power, and so long as negro-evidence is invalid against the white oppressor, and so long as human nature continues to be what it is, no order from the master for the better personal treatment of the Slaves *will or can be obeyed.* It is against the system then, and not against the West Indians as a body, that I am warm, should I be found so unintentionally in the present work.

One word or two on another part of the subject. A great noise will be made, no doubt, when the question of Emancipation comes to be agitated, about the immense property at stake I mean the property of the Planters, and others connected with them. This is all well. Their interests ought undoubtedly to be attended to. But I hope and trust, that, if property is to be attended to *on one side* of the question, it will be equally attended to *on the other.* This is but common justice. If you put into one scale the gold and jewels of the Planters, you are bound to put into the other the liberty of 800,000 of the African race; for every man's liberty is his own property by the laws of Nature, Reason, Justice, and Religion; and, if it be not so with our West Indian Slaves, it is only because they have been, and continue to be, deprived of it by force. And here let us consider for a moment which of these two different sorts of property is of the greatest value. Let us suppose an English gentleman to be seized by ruffians on the banks of the Thames (and why not a *gentleman* when African *princes* have been so served?) and hurried away to a land (and Algiers is such a land, for instance) where the white persons are held as Slaves. Now this gentleman has not been used to severe labour, (neither has the African in his own country) and being therefore unable, though he does his best, to please his master, he is roused to further exertion by the whip. Perhaps he takes this treatment indignantly. This only secures him a severer punishment. I say nothing of his being badly fed, or lodged, or clothed. If he should have a wife and daughters with him, how much more cruel would be his fate! to see the tender skins of these lacerated by the whip! to see them torn from him, with a knowledge, that they are going to be compelled to submit to the lusts of an overseer! and no redress! "How long," says he, "is this frightful system, which tears my body in pieces and excruciates my soul, which kills me by inches, and which involves my family in unspeakable misery and unmerited disgrace, to continue?"—"*Forever,*" replies a voice suddenly: "*forever*, as relates to your *own* life and the life of *your wife and daughters*, and that of *all their posterity.*"

Now would not this gentleman give all that he had left behind him in England, and all that he had in the world besides, and all that he had in prospect and expectancy, to get out of this wretched state, though he foresaw that on his return to his own country he would be obliged to beg his bread for the remainder of his life? I am sure he would instantly prefer his liberty to his gold. There would not be the hesitation of a moment as to the choice he would make.

I hope then, that if the argument of property should be argued on *one side* of the question, the *argument of property (liberty) will not be overlooked on the other*, but that they will be fairly weighed, the one against the other, and that an allowance will be made as the scale shall preponderate on either side.

From the New-York American.

"He that riseth late must run all day, and shall scarce overtake his business by night." *Franklin.*

It is one of the strange infirmities of human nature to rail at those vices in others of which we are guilty ourselves. Nor are instances wanting of such persons as can "speak with the tongues of Angels," in praise of those good qualities to which they cannot themselves lay the remotest claim. It is said of the poet Thomson, that he was himself a great sluggard, indifferent swimmer, and no lover, who has given such enchanting pictures of sylvan bathing, pastoral love, and early rising.

The whim has seized me to tell the truth; if I can only speak of the blessings of rising early from poetical "imaginings," I can at least deprecate the evil of laying late in bed, from experience. I must however do myself the justice to say, that I have occasionally by main strength, seen the morn "in russet mantle clad," and drank the fresh breath of early day. But the freedom of choice, (such an inexorable tyrant is habit,) was not unlike that of the Irish *volunteer*, who was drawn out by the hair of his head.

The love of early rising should be laid in childhood. Parents may more often blame themselves than their children for wasting the morning in bed. Some people encourage children to sleep, because they are then "*out of the way*;" as many send them to school at an unsuitable age, for a like reason, where they learn (alas! how great an evil!) nothing but vulgarity and wickedness. It is the practice of most parents to *call up* their children when ready for them. Thus they form a habit of laying in bed until called once, twice, or thrice, as they dare to brave parental displeasure.

I have introduced a different practice among my children and domestics, which in my opinion, is the only way to make early risers. I never call up any one. Let your child or servant lay in bed until noon rather than call him. My domestics know that their stay with me depends upon their getting up early. That secures their obedience. My children know no other habits than early rising, having never as a practice slept late. At sundown they go to bed, at daylight they are stirring; and such as are within hearing, call out, "Father, the sun shines." I have known the little busy fellows often up at four o'clock in the winter, preferring the cold to the warmth of their bed. Such is nature, and such it will continue under skilful direction.—That my own fondness for the pillow may not appear inconsistent with my maxims, and the conduct I enforce in others, I confess the fault to them as an early habit, and bid them avoid it.

This sleeping life away, has more evils in it than is at first imagined. The loss of pleasure is sunk in the mighty consideration of waste, poverty, and disease, which attend upon a sluggish life. Hear what poor Richard says. "Sloth, like rust, consumes faster than labour wears while the used key is always bright." "Dost thou love life? then do not squander time, for that is the stuff life is made of." How much more than is necessary do we spend in sleep;—"forgetting that the sleeping fox catches no poultry, and there will be sleeping enough in the grave."

I wish, in fact, that Dr Franklin's Way to Wealth was better known and practised. That patriot, that over us all, that friend to the human family, seems to be forgotten. His maxims of wisdom suit not the evil tenor of the times, for men have lost their reason.

LABAN.

LETTER

From Mr Jefferson to a Quaker in answer to a letter expressing a great concern for his soul.

Monticello, (Va.) Sept. 13, 1823.

Sir.—I have duly received your favor of Aug. 29, and am sensible of the kind intentions from which it flows, and truly thankful for them; the more so as they could only be the result of a favorable estimate of my public course, as much devoted to study, as a faithful transaction of the trust committed to me would permit.

No subject has occupied more of my consideration than our relations with all the beings around us; our duties, and our future prospect. After hearing all which can probably be suggested concerning them, I have formed the best judgment I could, as to the course they prescribed; and, in the due observation of that course, I have no recollections which give me uneasiness. An eloquent preacher of your religious society, Richard Mott, in a discourse of much unction and pathos, is said to have exclaimed aloud to his congregation that 'he did not believe there was a Quaker, Presbyterian, Methodist or Baptist in heaven.' Having paused, to give his congregation time to stare and wonder, he added, that 'in heaven God knows no distinction; but considered all good men as his children of the same family.'

I believe with the Quaker preacher, that he who observes the moral precepts in which all religions concur, will never be questioned at the gates of heaven as to the dogmas in which all differ; that on entering there, the Aristides' and Catos, the Penns and Tillotsons, Presbyterians and Baptists, will find themselves united in all the principles which are in concert with the Supreme mind. Of all the systems of morality, ancient or modern, which have come under my observation, none appears to me so pure as that of Jesus. He who follows this steadily, need not, I think, be uneasy, although he cannnot comprehend the subtleties and mysteries erected on his doctrines by those who, calling themselves his special followers and favorites, would make him come into the world to lay snares for all undertakings but theirs. Their metaphysical heads, usurping the judgment seat of God, denounce as his enemies all who cannot perceive the geometrical logic of Euclid in the demonstrations of St Athanasias, three are one, and one three. In all essential points you and I are of the same religion, and I am too old to go into unessentials. Repeating, therefore, my thankfulness for the kind concern you have been so good as to express, I salute you with friendship and brotherly love. TH: JEFFERSON.

From Thacher's Military Journal.

ANECDOTES OF BARON STEUBEN.

After Gen. Arnold treacherously deserted his post at West Point, the Baron never failed to manifest his indignation and abhorrence of his name and character, and while inspecting Col. Sheldon's regiment of light horse, the name of Arnold struck his ear. The soldier was ordered to the front; he was a fine looking fellow, his horse and equipments in excellent order.—"Change your name, brother soldier, you are too respectable to bear the name of a traitor." "What name shall I take, General?" "Take any other name—mine is at your service."—Most cheerfully was the offer accepted, and his name entered on the roll as Steuben. He or his children now enjoy land given to him in the town of Steuben by the Baron.

This brave soldier met him after the war.—"I am well settled, General," said he, "and have a wife and son; I have called my son after you, Sir." "I thank you, my friend, what name have you given the boy?" I called him Baron, what else could I call him?"

At the siege of Yorktown, the Baron was in the trenches at the head of his division, and received the first overture of Lord Cornwallis to capitulate. At the relieving hour next morning, the Marquis de la Fayette approached at the head of his division, to relieve them. The Baron refused to quit the trenches, assigning as a reason, the etiquette in Europe, that the offer to capitulate had been made during his tour of duty, and that it was a point of honor of which he would not deprive his troops to remain in the trenches till the capitulation was signed or hostilities recommenced. The dispute was referred to the commander in chief, and the Baron was permitted to remain till the British flag was struck. While on this duty, the Baron perceived himself in danger from a shell thrown from the enemy, threw himself suddenly into the trench; Gen. Wayne, in the jeopardy and hurry of the moment, fell on him; the Baron, turning his eyes, saw that it was his brigadier. "I always knew you were brave, General," said he, "but I did not know you were so perfect in every point of duty, you cover your General's retreat in the best manner possible."

"It is a great public calamity when our journals show little or no sense of virtue, truth, or decency; for, upon these journals, the taste, and the principles of our youth must, in some degree, be formed."

PEACE SOCIETIES.

It must be gratifying to the friends of humanity, and to all who are friendly to the various benevolent operations of the present age, to hear the extension of the peace principles, and of the increase of Peace Societies. Since the establishment of the New-York Peace Society in 1816, the number of similar institutions in the United States has increased to thirty-six, while those in Great-Britain including the Auxiliaries of the London Peace Society amount to forty. All these Societies are employing their funds and their efforts in diffusing publications calculated to enlighten the public mind in regard to the evils of war, and its inconsistency with the Christian religion, as well as to inculcate the duty and exhibit the blessings of "peace on earth, and good will towards men." The object of these associations is one which claims the attention and co-operation of all Christians. The friends of peace have no other aim or higher ambition than to be followers of Him "who came not to destroy men's lives, but to save them."

FATE OF BOOKS.

There are 1000 books published per annum in Great Britain, on 600 of which there is a commercial loss,—on 200 no gain, and on 100 a trifling gain, and only on 100 any considerable profit. 750 are forgotten within the year, other 100 in two years, other 150 in three years, not more than 50 survive seven years, and scarcely 10 are thought of after 20 years. Of the 50,000 books published in the 17th century, not 50 are now in estimation. And of the 80,000 published in the 18th century, not more than 300 are considered worth re-printing, and not more than 500 are sought after in 1823. Since the first writings, 1400 years before Christ, *i. e.* in 32 centuries, only about 500 works of writers of all nations have sustained themselves against the devouring influence of time.

A POPE IN AMERICA.

At the request of a deputation from South America, the late Pope of Rome appointed Monsignor Muzzi to be Apostolic Vicar in the new world. He is to be clothed with extensive powers, and to be a kind of substitute for the Pope's own authority in governing the Church in America. The holy father "deplores the error of the insurgents who contemn the authority of the mother country," but "desirous not to jeopardize the eternal salvation of so many Christians," he has granted their petition for the appointment of a Patriarch.

Columbian Star.

CAUSE OF THE DEFEAT OF THE SPANISH ARMADA.

The following curious fact is given upon the authority of Bishop Burnett, who states, in the "Memoirs of his own times," that he had good reason for believing the circumstance to have been as narrated:—

"A single banker secured Queen Elizabeth against the dangers with which she was threatened by the *soi-disant* invincible armada. When the Queen was apprised of the design of Spain, she had no ships capable of being opposed to the Spanish fleet; a part of those which were lying in the ports and docks could only be used after twelve months, and great anxiety prevailed. This banker, however, being well acquainted with the state of the Spanish finances knew that the Spanish fleet could not sail but through the medium of bills which were to be drawn upon the Genoese Bank. He therefore conceived the idea of buying all the paper or bills that could be met with in every commercial town in Europe, and to deposit them in the Bank of Genoa, that by his large remittances he might have the Bank so in his power, as to incapacitate it, whenever he chose, from giving any aid to the Spaniards. Being well aware that it only required to let these remittances be so long at Genoa, until the season should obstruct the sailing of the fleet, he calculated that these exchange operations would cost about 40,000*l* sterling, and he proposed to the Queen to extricate her at this price from the dilemma. The proposal was accepted and carried into effect with so much secrecy that Philip's hands were tied, and he could not send out the fleet until the following year."

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { Trustees of Milton Academy. Rev. Prof. POPKIN, *Cambridge.* Rev. J PIERPONT.

Oct. 17.

SIX or eight steady men can be accommodated with board, at a moderate price, at No. 29 Charter st Oct. 31

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